

FOUR

EARLY AMERICA AND THE REVOLUTION

Although secret societies were very well organized and funded in early America, a formidable force arose to oppose them and quietly challenge their control of the developing nation. This force was the spiritual zeal of the Christian colonists.

Christianity came to America as a direct result of the first English translation of the Bible in 1381. In the early 1300s John Wycliffe, a professor of Divinity at Oxford University, realized that the major problem with the Church in England was that the Bible could only be read by the educated clergy and nobility because it was written in Latin. Although the common man was generally illiterate, Wycliffe decided that if an English translation of the Bible was available, then general literacy might be stimulated as well.

As Wycliffe translated the Latin text, he organized a group called the Order of Poor Preachers. They began distributing the new Bible throughout England to anyone who could read. For the first time, it was possible for the common man to know what the Bible actually said. Suddenly, peasants flocked to the village greens and country parsonages to hear preachers read aloud from the new English translation.

Opponents of Wycliffe's Order of Poor Preachers called them and their followers "Lollards," which means "idle babblers." The Lollards grew so quickly, not only among the country folk, but even the artisans and noblemen that one opponent wrote: "Every second man one meets is a Lollard."¹

The Lollards made such an impact in Britain that eventually Wycliffe's works were banned and the Pope ordered him to Rome to undergo trial. Although Wycliffe died in 1384 of a stroke before he could undertake the journey, Lollardy continued to grow. By 1425, forty-one years after his death, the Roman Church was so infuriated with Wycliffe that they

ordered his bones exhumed and burned together with 200 books he had written.

One hundred years later, scholar William Tyndale decided to translate the Bible from the original Greek versions into English, instead of using the Latin Bible as Wycliffe did. The English language had undergone dramatic changes in the 150 years since the first Wycliffe translation, so a new version was in order in any case.

Tyndale finished the New Testament but was prevented from publishing it in England, and so went to Germany instead, where it was printed in 1525. It wasn't until 1536 that he finished the Old Testament translation. But before he could have it printed and distributed, Tyndale was burned at the stake in Belgium as a religious heretic at the order of British monarch King Henry VIII.

A year later King Henry broke from the Catholic Church, formed the Church of England, and authorized the sale and reading of the Tyndale Bible throughout the kingdom.² So in 1537, for the first time in British history, owning and reading a Bible was legal for the common man.

By 1604, King James I of England decided that he needed his own translation of the Bible and authorized a committee of fifty scholars to do the job. They drew heavily, however, on the Tyndale version. The new King James version first appeared in 1611.

PILGRIMS AND PURITANS

Once the common man had his hands on a Bible written in English, two dissenting groups arose within the Christian Church. The first was dedicated to purifying the Church from within. These dissenters were known as the Puritans. Although the Church of England frowned on this rather large movement, their leaders were not persecuted or martyred.

The second group was considered much more dangerous. These were the "Separatists" who believed that the Church of England was corrupted beyond any possibility of reform. They believed that Jesus Christ should be the head of the Church, and therefore they could swear no religious allegiance to either Queen or Bishop. Many of these Separatists eventually went to America, where they were known as the Pilgrims.

As long as Elizabeth was Queen, few Separatists were persecuted but when James I ascended to the throne, he chased the band out of England entirely. Led by William Bradford, the group sought sanctuary in Holland, where they toiled mercilessly at the most menial labor just to survive. After a dozen years in Leyden, in 1619 the Separatist decided that they would seek their religious freedom in the new land of America. They were able to gain backing for their venture from wealthy British merchants.

Even though stories of a fifty percent death rate at the Virginia settlement of Jamestown abounded in Europe, the Pilgrims became convinced that America was the direction in which God wanted them to move. Bradford wrote about the Separatists' decision to go to the New World:

All great and honorable actions are accompanied with great difficulties, and must be enterprised and overcome with answerable courages. It was granted that the dangers were great, but not desperate, and the difficulties were many, but not invincible.... And all of them, through the help of God, by fortitude and patience, might either be borne or overcome.³

The Pilgrims elected a pastor, John Robinson, who wrote that he felt the group was being called by God to journey to a new Jerusalem.⁴ It is ironic that this group of Christians, as well as Bacon's Illuminists, both felt their migration to the new land of America was the fulfillment of prophecy—one to establish their New Atlantis, and the other their New Jerusalem.

PLYMOUTH

Although originally headed for Virginia, the ship carrying the Pilgrims, the *Mayflower*, was blown hundreds of miles off course and into the peninsula of Cape Cod. In December 1620, after tides and winds allowed them to go no farther, the group felt Providence had led them to that spot. Before disembarking, Pilgrim leaders Deacon Carver, Elder Brewster, and William Bradford decided to put a new plan for a civil government based on Christian principles on paper. This became known as the Mayflower Compact. It read in part:

In the name of God, amen. We whose names are under-written...having undertaken, for the glory of God and advancement of the Christian Faith and honor of our King and country, a voyage to plant the first colony in the northern parts of Virginia.⁵

William Bradford later described the arrival of the Pilgrims in Massachusetts:

Being thus arrived in a good harbor and brought safe to land, they fell upon their knees and blessed the God of heaven, who had brought them over the vast and furious ocean.... The whole country, full of woods and thickets, represented a wild and savage hue.... What could now sustain them but the Spirit of God and his grace?⁶

Unlike the colonists of Jamestown, the Pilgrims took their time choosing a well-watered campsite on a hill with a remarkably good twenty acres of ground already cleared and ready to plant, with abundant fresh water nearby. The area seemed too good to be true. Although there were no signs of recent agriculture, the area seemed abundantly fertile, yet abandoned.

The reason for this, as it turned out, was a truly remarkable coincidence. Only three or four years earlier, a plague had obliterated the indigenous Indian population, leaving a fertile, idyllic area, ripe for colonization. This was perhaps the only area within hundreds of miles where the colonists could have landed and not met fierce coastal Indian tribes. So, call it luck, or call it divine intervention, but the colonists had encountered a very narrow window of opportunity hundreds of miles from their intended destination.

During that first harsh winter, nearly half of the Pilgrims died. But when the *Mayflower* weighed anchor in the spring, none of the survivors opted to return to England. Due to the deaths of the other leaders, William Bradford, then only thirty years old, was elected the new governor of the colony.

Bradford soon realized that the system of communalism foisted on the colony by the London merchants who had financed the trip was not working. Everyone was fed from common stores. The lack of incentive was threatening to turn Plymouth into another Jamestown with each person doing only the work that was necessary to get by.

So Bradford instituted an incentive system. He assigned a plot of land to be worked by each family. From then on, the little community was never again in need of food. Bradford said, "This had very good success; for it made all hands very industrious."⁷ From then on, there was never a famine at Plymouth.⁸

Bradford later lashed out in his writings at the communal, or communist system advocated by Plato, where all property was supposedly held in common by all residents:

The vanity and conceit of Plato and other ancients...that the taking away of property, and bringing [it] in community...would make them happy and flourishing; as if they were wiser than God....[However, it] was found to breed much confusion and discontent, and retard much employment that would have been to their benefit and comfort.⁹

The first two colonies in America were excellent examples of two rival systems—one based on the concept of individually-held property driven by incentive, the other based on the communal theories of Plato and Francis Bacon.

Within ten years, buoyed by reports of plenty at Plymouth and prodded by renewed persecution from Britain's King Charles I and Archbishop Laud, the great Puritan exodus to America began. Unlike the outcast Pilgrims, the Puritans represented families of some standing in Britain. Some had considerable wealth, while others were influential ministers in the Church.

New England was now getting some of Britain's best and brightest intellects, and a considerable slice of its net worth. In fact, it has been

estimated that if the persecution of the Puritans had continued for twelve years longer than it did, one-quarter of the riches of Britain would have made its way to the New England colonies.

During the balance of the seventeenth century, the tiny colonies struggled for survival. Jamestown was finally able to survive, but only after families were finally included, and a new policy was instituted that every person had to work, or go hungry. Crops were planted. Preachers came and began preaching. Not until hard work and family values were added into the mix did the colony become secure.

By the dawn of the 1700s, all along the Eastern seaboard, most of the important secret societies of Europe already had sturdy footholds in colonial America.¹⁰ Manly Hall stated that "The brotherhoods met in their rooms over inns and similar public buildings, practicing their ancient rituals exactly according to the fashion in Europe and England."¹¹

However by 1776, ninety-nine percent of the Europeans in the American population were still Christian.¹² Because of the dominant influence of Christianity, the Masons and the other secret schools were forced to modify their philosophies to include Christianity as they had done nowhere else in the world. For the first time, Christ was said to be the "Grand Master" of the lodges. The Bible became a part of the rituals of Masonry; however, it was always placed symbolically under, and therefore considered inferior to, the Masonic square and compass.

BENJAMIN FRANKLIN

Benjamin Franklin has the image of the benevolent grandfather of the American Revolutionary period, and interestingly, he was said to be the inventor of the concept of the "virtuous revolution." Franklin's wit and wisdom made him the most popular author of the day. As Minister to France, however, Franklin was well known for his love of the indulgences of the French Masonic halls. He may well have contracted the syphilis from which he eventually died as a result of these indiscretions.

Franklin was known as the "First American Gentleman," and held enormous sway over colonial politics. But, according to Manly Hall, "the source of his power lay in the secret societies to which he belonged and of which he was the appointed spokesman."¹³

Franklin became a Mason in 1731, at age twenty-five, and by age twenty-eight was Provisional Grand Master of all Masonry for Pennsylvania.¹⁴ When he went to France as ambassador, he was honored at the top Masonic lodge, the Lodge of Perfection, and his signature, written in his own fine hand, is in their record ledger close to that of the Marquis de Lafayette.¹⁵

He was inducted into the French Lodge of Nine Muses, and even became its Master. According to researcher Paul A. Fisher, it was here that Franklin, by "the most carefully planned and most efficiently organized propaganda ever accomplished," made possible French support of the American Revolution.¹⁶

Even more importantly, Franklin became the father of the "virtuous revolution" theory and was responsible for spreading the idea throughout Europe.¹⁷ According to French historian Bernard Fay, up to this time, the term "revolution" had always been regarded in a negative light—as a crime against society.¹⁸ Nesta Webster described the atmosphere of the period:

The people have never wished to do away with monarchy, they have always loved their kings. During the French Revolution the only popular and spontaneous movement was the rising of the peasants of La Vendée in defence of Louis XVI. In England they have always flocked to any display of royal splendour.¹⁹

Franklin's propagation of this theory, however, suddenly made revolutions acceptable as a natural part of the evolution of mankind.²⁰

GEORGE WASHINGTON

George Washington (1732-1799) was a steadfast supporter of American Masonry. Although he took his first degrees in the lodge at Fredericksburg, Virginia on November 4, 1752 at age twenty, he was thereafter an infrequent attender of lodge meetings. Still, he publicly supported the Craft most of his life. Writing on August 22, 1790 to King David's Lodge #1 in Newport, Rhode Island he said:

Being persuaded a just application of the principles on which Free Masonry is founded, must be promotive of virtue and public prosperity, I shall always be glad to advance the interests of this Society and be considered by them a deserving brother.²¹

Although Masons certainly make much of Washington's affiliation, he was offered the leadership of American Masonry at one point, and turned it down. In 1798, he severely criticized the Masonically-affiliated Jacobin Clubs and the notorious Illuminati as "diabolical" and "pernicious."²² In a letter to the Reverend G.W. Snyder, written at Mount Vernon on September 25, 1798, only fifteen months before his death, Washington thanked Snyder for sending him a copy of Professor John Robinson's book, *Proofs of a Conspiracy*:

I have heard much of the nefarious, and dangerous plan, and doctrines of the Illuminati, but never saw the Book until you were pleased to send it to me.... I must correct an error you have run into, of my Presiding over the English lodges in this Country. The fact is, I preside over none, nor have I been in one more than once or twice, within the last thirty years.²³

Washington also defended American Masonry, however, saying that in his opinion none of the American lodges were "contaminated with the principles ascribed to the society of the Illuminati." American Masons place great weight on the distinction between British Masonry, from which the American version sprang, and European, or Continental Masonry. Even Masonic critic and historian Nesta Webster acknowledged these differences:

I have always clearly differentiated between British and Continental Masonry, showing the former to be an honorable association not only hostile to subversive doctrines but a strong supporter of law, order and religion.²⁴

On October 24, 1798, Washington wrote Reverend Snyder again and felt compelled to offer a further explanation of his position:

It was not my intention to doubt that, the Doctrines of the Illuminati, and principles of Jacobinism had not spread in the United States. On the contrary, no one is more truly satisfied of this fact than I am.²⁵

Masonry was much more commonplace in those days than it is today. In fact, most of America's "founding fathers" were Masons. According to Manly Hall, "Of the fifty-five members of the Constitutional Convention, all but five were Masons."²⁶

According to a 1951 Masonic edition of the *Holy Bible* twenty-four of George Washington's major generals were Masons, as were thirty of his thirty-three brigadier generals. Of fifty-six signers of the Declaration of Independence, fifty-three were Master Masons.²⁷ According to the Masonic publication, *New Age*, "It was Masons who brought on the war, and it was Masonic generals who carried it through to a successful conclusion. In fact, the famous Boston Tea Party, which precipitated the war, was actually a recessed meeting of a Masonic Lodge."²⁸

According to Hall, the Boston Tea Party "was arranged around a chowder supper at the home of the Bradlee brothers, who were Masons. Mother Bradlee kept the water hot so that they could wash off the disguises." The participants were from the St. Andrews Lodge in Boston and were led by the Junior Warden, Paul Revere.²⁹ French historian Bernard Fay said a band of "Redskins" was seen leaving a tavern known as the "Green Dragon or the Arms of Freemasonry" on the afternoon of December 16, 1773, and then seen returning, yet none were seen to leave again.³⁰

Does this mean that most of America's founding fathers were part of some gigantic, evil conspiracy? Not at all. The secrecy of the Masonic Lodge was the perfect cover for revolutionary activities. Few of these men, if any, knew of the "plan" of which only the leaders of Masonry were aware. Most believed that they were simply involved in the cause of gaining independence from a tyrant. Masonry was to most of them,

as it is to most of the membership today, merely a fraternal organization promoting social skills and providing fellowship to its members. The majority were well-meaning Christians. Masonry in America had merely adjusted its tone appropriately to suit its audience. Adam Weishaupt, the leader of the eighteenth-century Illuminati, the most notorious of all the secret societies of that day, described this adaptive philosophy:

I have contrived an explanation which has every advantage; is inviting to Christians of every communion; gradually frees them from religious prejudices [and] cultivates the social virtues.... My means are effectual, and irresistible. Our secret Association works in a way that nothing can withstand.³¹

But what siren song could have been used to convince some of the most intelligent and idealistic men in predominantly Christian America? Again Weishaupt's exact words:

Jesus of Nazareth, the Grand Master of our Order, appeared at a time when the world was in the utmost disorder, and among a people who for ages had groaned under the yoke of bondage. He taught them the lessons of reason. To be more effective, he took in the aid of Religion — of opinions which were current — and, in a very clever manner, he combined his secret doctrines with the popular religion.... He concealed the precious meaning and consequences of his doctrines; but fully disclosed them to a chosen few. A chosen few received the doctrines in secret, and they have been handed down to us by the Free Masons.³²

These clever tactics were able to deceive most of the elite of the American Revolution, as well as Christian Masons today, making Masonry out to be the salvation of Christendom, and promising liberty and happiness for mankind. But Professor John Robison, Masonic expert of the late 1700s and contemporary of Weishaupt's, was not fooled. "The happiness of mankind was, like Weishaupt's Christianity, a mere tool, a tool which Regents [the ruling council of the Illuminati] made a joke of."³³

Although secret societies were generally able to guide the course of political change in colonial America, the vast majority of the population was Christian in its religious orientation. In fact, according to Constitutional scholar John W. Whitehead, when the Constitution was adopted in 1787, the population of the United States numbered about 3.25 million, of whom at least two million were Christians.³⁴

On April 25, 1799, Dr. Jedediah Morse, the leading geographer of revolutionary America and father of Samuel Morse, inventor of the telegraph, aptly explained the relationship between Christianity and freedom from despotism:

To the kindly influence of Christianity we owe that degree of civil freedom and political and social happiness which mankind now

enjoys. In proportion as the genuine effects of Christianity are diminished in any nation, either through unbelief, or the corruption of its doctrines, or the neglect of its institutions; in the same proportion will the people of that nation recede from the blessings of genuine freedom, and approximate the miseries of complete despotism.³⁵

This view was widely held in the colonies. The Bible, in fact, was the acknowledged great political textbook of the patriots. In 1777, the Continental Congress directed the Committee of Commerce to import twenty thousand copies of the Bible.³⁶ When reading was taught, the Bible was frequently the text used. When reading books began to be published, such as the *New England Primer*, biblical references predominated.

Famed orator and attorney Daniel Webster, speaking at Plymouth, Massachusetts in 1820, on the occasion of the bicentennial celebration of the first landing of the Pilgrims, ended his address with this admonition:

Finally, let us not forget the religious character of our origin. Our fathers were brought hither by their high veneration for the Christian religion. They journeyed by its light, and labored in its hope. They sought to incorporate its principles with the elements of their society, and to diffuse its influence through all their institutions, civil, political or literary. Let us cherish these sentiments, and extend this influence still more widely; in the full conviction, that that is the happiest society which partakes in the highest degree of the mild and peaceful spirit of Christianity.³⁷

Although most of the important leaders of the American Revolution were Masons, Christianity exerted an equal and opposite influence. A good example of this dichotomy was in the struggle over the wording of the Declaration of Independence.

Thomas Jefferson came to the Second Continental Congress with references to "nature's God" in his first draft of the Declaration of Independence—a traditional Deist concept taken from the atheistic work of French philosopher Jean Jacques Rousseau (1712-1778) who, at that time, was at the zenith of his power in the lodges of the secret societies of Europe.

But the delegates were overwhelmingly Christian and soon made changes in Jefferson's draft to include compromise wording such as "appealing to the Supreme Judge of the World," and "with a firm reliance on the protection of divine Providence." This is a far cry from any direct reference to the totally Christian nation which America was at that time, but the influence of the secret societies had discouraged the inclusion of direct references to Christianity on the grounds of imbuing the new nation with a spirit of "religious tolerance," or neutrality.

Another important battle over wording in the Declaration of Inde-

pendence was waged over the Jeffersonian phrase, "Life, Liberty and the Pursuit of Happiness." Few today realize that this was a subtle manipulation of the true motto of colonial America of that day. Throughout the colonies, the motto was "Life, Liberty and Property."

The vast majority of the colonists had come from conditions of relative serfdom in Europe. Few had owned property in their respective "old countries." The colonial experience had shown clearly that colonies flourished when men owned property. The concept of individual ownership of property was considered vital to personal liberty. According to James Madison in an essay entitled "Property":

In a word, as a man is said to have a right to his property, he may be equally said to have a property to his rights....Government is instituted to protect property of every sort....³⁸

In 1765, the battle cry of those opposed to the Stamp Act was "Liberty, Property, and no Stamps!"³⁹ Throughout the colonies, "life, liberty, and property" were spoken of as a single concept. This was at least partially due to the influence of the English philosopher John Locke, whose writings were widely read throughout the colonies. In his famous treatise *Of Civil Government*, published in 1689, Locke spoke of men's "Lives, Liberties, and Estates, which I call by the general Name, Property." He asserted that the "great and chief end therefore, of men's uniting into commonwealths, and putting themselves under government, is the preservation of their property."⁴⁰

Locke explained that the Tenth Commandment forbids the coveting of another person's property, and the Eighth Commandment, "Thou shalt not steal," establishes that people certainly have the biblical right to hold property. Locke explained:

Though the Earth and all inferior Creatures be common to all Men, yet every Man has a Property in his own Person: This no Body has any right to but himself. The Labour of his Body, and the Work of his Hands, we may say, are properly his. Whatsoever then he removes out of the State that Nature hath provided, and left it in, he hath mixed his Labour with, and joined to it something that is his own, and thereby makes it his Property.⁴¹

In 1774, the first resolution of the *Declaration and Resolves of the First Continental Congress* was that the colonies "are entitled to life, liberty, and property...." Less than two years later, Jefferson's master work contrived to change this phrase for the first time to "life, liberty and the pursuit of happiness," and thus it has been in the United States ever since.

The ideal government which Locke and Madison envisioned was one which would protect an individual's private property. It was this influence of Illuminism — not only the Illuminati, but the principles underlying all secret societies — that brought America a government

dominated by a usurious central banking system and its attendant punitive taxation.

SYMBOLISM OF THE GREAT SEAL OF THE UNITED STATES

Anyone familiar with Masonic illustrations can easily see that the Great Seal of the United States is cluttered with the symbolism of secret societies. Although many have claimed to be able to interpret the significance of the Great Seal of the United States, little that is credible has ever been written about it.

On the front, or obverse side of the Seal, is what appears to be an eagle. However, the small tuft at the back of the head indicates a hybrid combination of an eagle and the mythical phoenix. This is hardly a revolutionary discovery. The eagle was not the original bird pictured on many coins of early America. For example, a good coin book will show photos of the New York Excelsior copper coin of 1787. This coin does not show the rugged, familiar lines of the American bald eagle, but the thin, long-necked, crested profile of the phoenix.

What is the significance of the phoenix being used on the seal? It was one of the most familiar symbols of both the Egyptian and Atlantean cultures. Although it resembles the eagle in size and general shape, there are certain distinctive differences.

According to legend, the body of the phoenix is covered with glossy purple feathers, and the plumes in its tail are alternately blue and red. Circling its distinctively long neck is a ring of golden plumage, and the back of the head has the familiar crest of brilliantly-colored plumage which is not present in the eagle.

Only one of these birds is said to exist at any given time. Its nest, in the "distant parts of Arabia," is said to be made of frankincense and myrrh. After its 500-year lifespan comes to an end, at death its body opens and a newborn phoenix emerges. For this reason, it is held by the secret societies as a representation of immortality and resurrection. To them, the phoenix represents the initiate who has been "reborn" or "twice-born" as a result of his initiation. Of course, this is the counterfeit of the Christian's spiritual rebirth. But primarily, it serves as the symbol of Atlantis reborn in America. Belief in the phoenix also occurs in China, representing the same concepts, as it does in the form of the Thunderbird of the American Indians.⁴²

Apparently, throughout the years, there has been an effort to try either to hide, or tone down the Masonic origins of some of the founding symbols of America, and so the eagle has been gradually substituted for the phoenix. But many representations of the phoenix still exist, especially in the older buildings in Washington, D.C. For example, in the Old Senate Chamber of the U.S. Capitol building, high over the dais, is a

depiction of a huge eagle. Elsewhere throughout the room, however, are depictions of the longer-necked, crested phoenix, or hybrids of the two.

There can be no doubt that the original feathered symbol of the new republic was a phoenix, and not the American eagle. The beak is shaped differently, the neck is longer, and the small tuft of feathers at the back of the head leaves little doubt.

But if the phoenix is not evidence enough to show the influence of the secret societies on the founding symbols of America, then the design on the back or reverse side of the Great Seal can be interpreted in no other way. It depicts a pyramid, composed of thirteen rows of masonry. The pyramid is without a cap stone, and above its upper platform floats a typically Masonic triangle—the Delta in Greek—containing the All-Seeing Eye surrounded by rays of light.

The All-Seeing Eye symbol has also been used in U.S. coinage. Known as the Nova Constellatio coppers, these coins were struck in fairly large quantities and dated 1783 and 1785 by Gouverneur Morris, the Assistant Financier of the Confederation.

The initial design of the Great Seal met with great resistance. It was so blatantly Masonic that scholars of the day fumed in open displeasure. Professor Charles Eliot Norton of Harvard said: "The device adopted by Congress is practically incapable of effective treatment; it can hardly (however artistically treated by the designer) look otherwise than as a dull emblem of a Masonic Fraternity."⁴³

The pyramid of Gizah was believed by the ancient Egyptians to be the shrine tomb of the god Hermes, also known as Thot, the personification of universal wisdom. No trace has ever been found of the capstone. A flat platform about thirty feet square gives no indication that this part of the structure was ever finished.

According to Manly Hall it was built this way because it is complete only when a Master Mason stands on the apex. In fact, in one drawing in Hall's *The Lost Keys of Freemasonry* a Master Mason is seen performing Masonic rituals atop a capless pyramid. Hall commented upon that symbolism:

The Master Mason becomes the capstone of the Universal Temple. He stands alone on the pinnacle of the temple. One stone must yet be placed, but this he cannot find. Somewhere it lies concealed. In prayer he kneels, asking the powers that be to aid him in his search. The light of the sun shines upon him and bathes him in a splendor celestial. Suddenly a voice speaks from the Heavens, saying, "The temple is finished and in my faithful Master is found the missing stone."⁴⁴

Here, atop this capless pyramid, the essence of Masonry is revealed once and for all. Masonry believes that each Master Mason is the link

between heaven and earth—the intercessor—a counterfeit Jesus Christ:

The Master Mason embodies the power of the human mind, that connecting link which binds heaven and earth together in an endless chain.

He...has become the spokesman of the Most High. He stands between the glowing fire light of the world [the sun]. Through him passes Hydra, the great snake, and from its mouth there pours to man the light of God. His symbol is the rising sun...illuminating the immortal East.⁴⁵

Even at the level of the thirty-third degree Hall shows just how deeply his personal deception with Masonry goes:

Truth always comes to man through man.... Obviously, the Great Schools, functioning through their trained and appointed messengers, constitute the highest leadership available to man or required by man.⁴⁶

The pyramid symbol has its roots firmly fixed in the legend of Atlantis. Secret societies believe that in Atlantis stood a great university where most of the arts and sciences originated. The structure that housed this university was an immense pyramid with many galleries and corridors, with an observatory for the study of the stars sitting on its immense apex:

This temple to the sciences in the old Atlantis is [symbolized] in the seal of the new Atlantis. Was it the society of the unknown philosophers who sealed the new nation with the eternal emblems, that all nations might know the purpose for which the new country had been founded!

There is only one possible origin for these symbols, and that is the secret societies which came to this country 150 years before the Revolutionary War.

The monogram of the new Atlantis reveals this continent as set apart for the accomplishment of the great work—here is to arise the pyramid of human aspiration, the school of the secret societies.⁴⁷

On the front of the Great Seal in the beak of what is now the eagle, flows a scroll inscribed with "E pluribus unum," or "one out of many." This has a double meaning; both the unification of the American states into the American nation, and the ultimate goal, a unification of nations into one world state.

But it is the Latin phrase on the reverse side of the Seal, under the pyramid, that is the most controversial: "Novus Ordo Seclorum," or "New Order of the Ages." From this, Illuminists of the present day derive their favorite phrase to describe their work: New World Order.

Although the design was approved by Congress on June 20, 1782, the reverse side of the Great Seal of the United States was very rarely used and did not appear publicly until it suddenly showed up on the back of

the one dollar bill, starting with series 1935A.

Many observe that the American one dollar bill also contains the phrase "In God We Trust." This phrase did not appear on paper currency, however, until 1957, and only then as the result of a one-man campaign waged by Mathew Rothert, a businessman from Camden, Arkansas. Congress finally passed the bill introduced by Arkansas Senator William Fulbright in June of 1955. Later the bill survived a court challenge by atheist Madalyn Murray O'Hair when the Supreme Court refused to hear the case.

This Great Plan of the secret societies has falsely fired the imaginations of many visionaries. For example, some forty years after the American Revolution, the famed "liberator" of South America, General Simon Bolivar (1783-1830), was convinced that he too was involved in this Great Plan to fulfill the secret destiny of South America.

He brought revolution to Venezuela, Equador, and Peru, and was the founder of Bolivia. He had direct contact with the European secret societies, and, in fact, while traveling in Europe, joined the Masonic Order.⁴⁸ In 1823, he wrote:

America...is the highest and most irrefutable assignment of destiny....The nations I have founded will, after prolonged and bitter agony, go into an eclipse, but will later emerge as states of the one great republic, AMERICA.⁴⁹

As will be shown later, after guiding the American Revolution, secret societies engineered a bloody revolution in France from 1789 to 1794. They then returned to America to attempt a second revolution, known as the Whiskey Rebellion. President Washington quickly brought in the Army to crush them, then publicly denounced the secret societies responsible.

Though Masonry was very popular in revolutionary America, its nature was tempered by the predominantly Christian character of the population. But it is safe to say that this moderation is only a facade to encourage membership. Good men won't join bad organizations. However, this neither makes Masonry harmless, nor desirable. It is still Deist in nature at best, Atheistic or Satanic at worst.

It is this Christian character of America which has forced secret societies to constantly attenuate their plans to dominate the nation and bring it into their new world order. Only an informed citizenry, vigilant of where the real battle lines lie, can postpone for a while longer the inevitable reign of the Antichrist, and provide yet another generation of Americans with the chance not only to live in this, the most kindly and benevolent society the earth has ever seen, but to have a chance to attain true salvation.